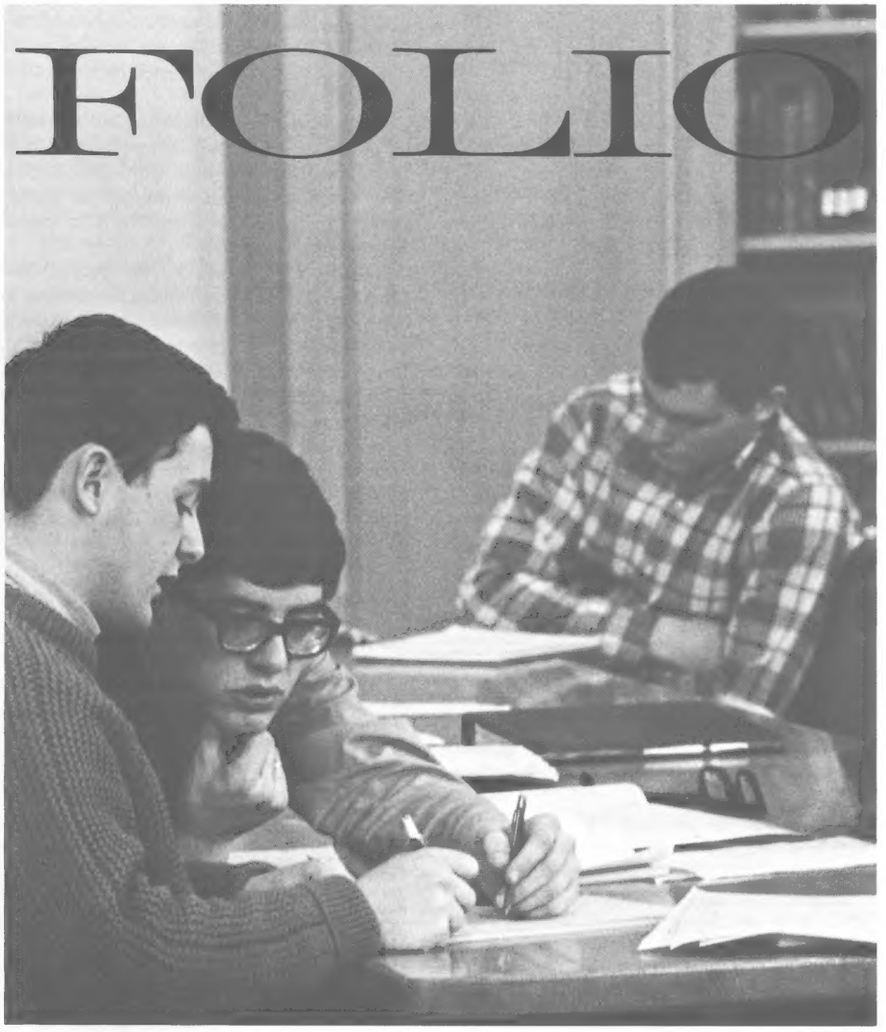
FOLIO



GEORGE BARR, PHOTOGRAPHY DIRECTORATE

MID-TERM EXAMINATIONS *dominate the campus this week. Places like the Reading Room of the Rutherford Library bustle with activity as students eagerly prepare to return to their instructors the gems they have been faithfully absorbing since September. The Registrar has scheduled 1,167 examinations for the purpose.*

U Thant to receive LL.D. in May

His Excellency U Thant, Secretary General of the United Nations, will receive the honorary degree of Doctor of Laws at a special Jubilee Convocation, May 13. The Convocation will be the principal event in the University's sixtieth anniversary festivities.

"It will be a very happy birthday indeed to have U Thant here," Dr. Walter H. Johns, President of the University, said in making the announcement. "Few men embody more completely than he the ideals of humanity and progress that are so much a part of higher education today."

The Secretary General's visit will mark his first trip to western North America.

Governors appointed

Appointments to the Board of Governors of the University were announced by the provincial cabinet recently.

Mrs. Dora L. McCulloch of Edmonton began a three-year term on the Board at the beginning of this month.

Louis A. Desrochers, an Edmonton lawyer and Vice-Chairman of the Board, was reappointed to a second three-year term.

Staff news

Dr. Bruce W. Wilkinson, Associate Professor of Economics, presented a paper entitled "Canada, the Kennedy Round and a Pacific Free Trade Area" at the International Conference on Pacific Trade and Development at the Economic Research Centre in Tokyo, January 10. The three-day Conference was attended by economists from Japan, the United States, and several British Commonwealth countries.

Milan V. Dimic, Assistant Professor of German and Chairman of the Committee of Comparative Literature, has been appointed to a national committee for the organization of a new association for comparative literature studies in Canada. Professor Dimic will also edit the news bulletin of the association.

Robert H. Hughes, Assistant Professor of Sociology and Educational Foundations, presented a paper entitled "Dilemmas of Demonstration Projects" at the annual meeting of the Western Association of Sociology and Anthropology in Banff during the December recess.

Dr. Robert M. Arvidson, Assistant Professor of Psychology and Educational Administration, was recently elected a Member of the American Psychological Association and also became a Member of the Western Psychological Association.

Gunning appointed to Killam Chair in Chemistry

Dr. Harry E. Gunning, Professor and Head of the Department of Chemistry since 1957, has been appointed to the Killam Memorial Chair in Chemistry at the University.

In his decade as Head, Dr. Gunning has been largely responsible for the Department's rapid growth in both academic and research areas, while carrying on research of his own, mainly in photochemistry.

Dr. Gunning is a graduate of the University of Toronto. Before coming to Edmonton, he was a post-doctoral Fellow at Harvard University, a researcher in pure chemistry at the National Research Council, Ottawa, and a staff member at the Illinois Institute of Technology.

He has been a member of the Advisory Council of the National Research Council for six years, and is now Chairman of the

Advisory Committee for the Defence Research Board of Canada. Among his awards and honors are a Fellowship in the Royal Society of Canada, and citations from the American Association for the Advancement of Science, and from the Chemical Institute of Canada.

In addition, he is Associate Editor of the *Canadian Journal of Chemistry* and a consultant in physical chemistry to a number of major industrial companies.

The Killam Memorial Chairs were established under the terms of the will of the late Mrs. I. W. Killam, whose husband had extensive business interests in Alberta and throughout Canada. The endowment of more than $11,500,000 is designed to permit scientists of world reputation to serve at universities in Alberta.

Mapping symposium to be held

A Symposium on Problems in Mapping will be held at The University of Alberta, January 30.

The Symposium will be held in the Department of Geography the day preceding the opening of the Sixty-first Annual Meeting of The Canadian Institute of Surveying, which will be held at the Macdonald Hotel, February 1 and 2.

Participants will include L. A. Gale, Dominion Geodesist, Ottawa; G. Konecny, Professor and Head, Department of Surveying Engineering, University of New Brunswick; C. Kowalczyk, Head, Photogrammetry Branch, United States Oceanographic Office, Washington, D.C.; and A. L. Nowicki, Technical Advisor, Army Map Service, Washington.

Professor Konecny will present a paper, "Some Problems in the Evaluation of Lunar Orbiter Photography" at the convention. Dr. R. M. Hardy, Dean of the Faculty of Engineering, will present a paper, "Future Trends in Survey Education in Canada and Elsewhere."

Janusz J. Klawe, Associate Professor of Geography, is Convention Chairman, and W. L. Bigg, Associate Professor of Civil Engineering, is Chairman of the Convention Papers Committee.

Interested persons are invited to attend the Symposium, January 30. It will be held in Room 3-58, Henry Marshall Tory Building, beginning at 10 a.m. There will be a luncheon break from 12 to 2 p.m., and the Symposium will conclude at 3 p.m.

FOLIO
The University of Alberta
Edmonton, Alberta
F. William Samis, Editor
Published for the academic staff and other interested persons by the Public Relations Office, telephone 432-4201.

AUTHORIZED AS SECOND CLASS MAIL BY THE POST OFFICE DEPARTMENT, OTTAWA, AND FOR PAYMENT OF POSTAGE IN CASH. POSTAGE PAID AT EDMONTON.

To speak on literary history

Professor Leonard Forster of Cambridge will deliver a lecture on "Literary History as an Academic Discipline" in Room V-120 of the Physics-Computing Science Building at 8:30 p.m., Monday, January 29.

Professor Forster, an authority on seventeenth century German literature, is at present Visiting Professor at McGill University. His tour of Canadian universities is sponsored by the Canadian Association of University Teachers of German, assisted by a grant from the Canada Council.

Computer language classes for faculty announced

Two series of lectures on computer programming languages will be given by the Department of Computing Science, beginning later this month.

The APL Course will consist of six lectures to be held on successive Mondays at 8 p.m. in Room V-129, Physics-Computing Science Building, commencing January 22. The course is designed to give an introduction to the new computer programming language, APL, and its use on the remote terminals of the IBM 360/67. Lecturer will be G. R. Pratt, Senior Analyst, Department of Computing Science.

The seven lectures of the Fortran IV Course will be held on successive Thursdays, beginning January 25 at 8 p.m. in Room V-129, Physics-Computing Science Building. K. May, Analyst, Department of Computing Science, will be lecturer for the course, which is designed to give an introduction to the Fortran IV programming language.

Registration may be made by telephoning Mrs. K. Bourassa, local 3656.

Barrington and Ward texts available

The texts of recent public lectures by Barbara Ward—Lady Jackson—and James M. Barrington are now available, and copies are enclosed with this issue of FOLIO.

Mr. Barrington gave the Henry Marshall Tory Lecture, sponsored by the Friends of The University of Alberta, in October. Lady Jackson spoke to the University Public Forum in November, and received an honorary degree from the University at Fall Convocation.

Additional copies of both lectures are available, and limited quanities for class distribution may be obtained from the Public Relations Office, local 4201.

Hindu holiday marked

The Hindu Society of The University of Alberta celebrated the birth of Dattatraya in a special ceremony at the Students' Union Building in December. The ceremony consisted of a program of worship, brief lectures, music, and refreshments. Dattatraya is the manifestation of Brahma, Vishnu and Mahesh, the holy trinity of Hinduism.

New parking regulations suggested

Copies of a report of Suggested Policies, Rules and Regulations on Parking and Traffic on the University Campus are now available for study by interested persons and groups.

The report—to be presented for approval by the Board of Governors at its March 8, 1968, meeting—has been published at this time to allow interested persons or groups ample time to study it before it is placed on the Board's agenda.

Requests for copies of the report, and submissions requesting change or revision in the regulations it contains, may be made to E. R. Shedden, Assistant to the President, 218 Administration Building, local 3540.

Written submissions—15 copies—must be made prior to February 16, 1968, and oral representations before the Board of Governors Building Committee supporting the written submissions can be arranged between February 16 and 28 by contacting Mr. Shedden.

Personal notice

Staff members may forward notices to reach the Editor two weeks prior to publication. They must be typed, and not exceed 35 words (including heading). Advertisements received will be published at the Editor's discretion.

WANTED TO RENT—House for celebrated Hungarian String Quartet. Up to six people, March 9 to April 6. Professor Thomas Rolston, local 3263.

Award

Because of the limited time generally available to reply to the notices published here, and the nuisance involved in writing for additional details, FOLIO *will attempt to publish in full the more important notices received. The original announcements may be examined at the Public Relations Office, 11224 87 Avenue.*

NOBEL PEACE PRIZE

All proposals of candidates for the Nobel Peace Prize, to be distributed December 10, 1968, must be laid before the Nobel Committee of the Norwegian Parliament by a duly qualified person before February 1, 1968.

Any one of the following persons is held to be duly qualified: (a) members and late members of the Nobel Committee of the Norwegian Parliament, as well as the advisers appointed at the Norwegian Nobel Institute; (b) members of Parliament and Members of Government of the different States, as well as members of the Interparliamentary Union; (c) members of the International Arbitration Court at the Hague; (d) members and associates of the Institute of International Law; (e) members of the executive committee of the International Peace Bureau; (f) university professors of Political Science, Law, History, Philosophy; and (g) persons who have received the Nobel Peace Prize.

The Nobel Peace Prize may also be accorded to institutions or associations.

According to the Code of Statutes of the Nobel Foundation § 8, the grounds upon which any proposal is made must be stated and sent in along with such papers and other documents (including biographical information) as may therein be referred to.

According to § 3, every written work, to qualify for a prize, must have appeared in print.

All proposals should be sent to the Nobel Committee of the Norweigian Parliament, Drammensveien 19, Oslo.

New books

Dr. B. Y. Card, Professor of Educational Foundations, has had his book entitled *Trends and Change in Canadian Society: their Challenge to Canadian Youth* published by the Macmillan Company.

Stimulants to Economic Development in Slow Growing Regions, edited by G. R. Winter and W. Rogers, has just been published by the Alberta Department of Agriculture and the Departments of Agricultural Economics at The University of Alberta and the University of British Columbia. Dr. Rogers is Associate Professor of Agricultural Economics here, and Dr. Winter is Head of the Department at the University of British Columbia. The book makes particular reference to cases of economic stagnation in Western Canada, because, as the editors write in their preface, "Public attention so belatedly focussed on slow growing regions has forced us all to appreciate that even in a country as rich and prosperous as ours, and even in times of rapid economic expansion, there are areas where all is not well . . . . Their problems are not simply economic—but social and motivational, political and geographic." The volume is based on the proceedings of a symposium on Stimulants to Social and Economic Development in Slow Growing Regions, held at Banff, in September, 1966.

The new nine-point grading system: how it works

The Dean's Council, at its meeting January 10, 1968, discussed the nine-point grading system, and agreed that an outline of it, together with suggestions for using the related forms, be drawn to the attention of the faculty.

The description that follows has been prepared with the assistance of the Registrar's Office.

Purpose of the system

During the 1965-66 Session, the General Faculty Council agreed that in September, 1966, a nine-point grading system would be introduced. The main purpose of the new system was to achieve a *more uniform distribution of marks* than had existed in the past between different courses and between different sections of the same course, so that there would be a reasonable degree of comparibility between the marks in all courses. A distribution of grades was suggested, but as it was recognized that the suggested distribution might not be valid for small classes or senior courses, it was agreed that it should *serve mainly as a guide-line for grading students in large, first-year courses.*

The new grading system was used for the first time during the 1966-67 Winter Session and at the meeting of the Executive Committee of the General Faculty Council on November 1, 1967, it was agreed that the teaching staff be informed of the actual distribution of Freshman grades in 1966-67, with a suggestion that it be used as a guideline in grading first year courses in 1967-68.

An outline of the grading system and of the approximate distribution of marks in 1966-67, compiled from grades obtained by students in the freshman year only, appears in the box at right.

Since the distribution of grades is not standard, the system should not be referred to as a "stanine" system, nor should the various grades be called "stanines".

Separate marking and grading

One important feature of the system is that the *marking and grading are supposed to be done separately.* In the examination for a large first-year class, the examiner should assign the appropriate number of marks to each question. (The total possible marks need not necessarily be 100, although this would have certain advantages when it comes to computing the student's final grade.) After the examination has been written he should mark the papers and record the raw score that each student has earned. On the basis of the raw scores he should then sort the papers (or the students' names) in order of merit, and decide whether the class as a whole is average, above average or below average. He should then determine what percentage of the class should fall into each of the nine possible grades, using the 1966-67 distribution as a guideline. Instructors are not expected to adhere rigidly to the suggested distribution; however, *instructors and departments should review the marks in large first-year courses where the grade distribution is markedly different from the one suggested.* In senior courses, where the failure rate might reasonably be expected to be lower than in junior courses, the grades should be carefully reviewed, if in fact the failure rate is above 15 per cent.

Distribution of grades

Grade	*Approximate Distribution, 1966-67*
9	2 per cent
8 Excellent	8 " "
7	16 " "
6 Good	25 " "
5	22 " "
4 Pass	15 " "
3 Conditional*	5 " "
2 Fail	5 " "
1 "	2 " "

*A grade of 3 in an individual course will be accepted by a faculty only if warranted by the student's over-all academic record.

Departures from suggested distribution

In small classes or senior courses in which the instructor feels that the suggested distribution would be inapplicable he should mark in terms of raw score, rank the papers in order of merit, and, *with due attention to the verbal descriptions* of the various grade points, assign an appropriate grade to each paper.

Grade of 3

The grade of 3 may offer some problems, since it is a conditional guide, falling between a pass and a failure. Since a student's entitlement to graduate with a grade of 3 in one or more courses may not be apparent until his final year grades are available, a supplemental examination should normally be recommended in any course in which a student has received a grade of 3.

Weighting of term work and final examinations

Included in the academic regulations is one which stipulates that in "each course where a final examination is held, credit of not less than 30 per cent and not more than 70 per cent will be assigned to the term work." "Term work" is interpreted to include examinations and tests held prior to the actual final examination. The remaining credit in each course (i.e., 70 to 30 per cent) is assigned to the final examination. The instructor is supposed to announce to his class at the beginning of the session the percentage weight to be assigned to term work and to the final examination.

Use of Class Record Books and Examination Returns

The General Faculty Council has not attempted to prescribe the manner in which instructors are to compute and report grades under the new system. However, the Executive Committee of the Council suggests that each instructor should keep a record in his Class Record Book of either the raw scores or numerical grades achieved by students in each test, examination, or other assignment that will count towards his final grade, and of the percentage weight assigned to each.

On the Examination Returns form he should report at least three marks:

(1) A *term mark* expressed either as a percentage or as one of the nine numerical grades and recorded in the column labelled "Term Results Summary;" the total percentage weight assigned to all the term tests, essays, etc. that were counted in arriving

at this mark should be indicated in the appropriate space at the top of the column.

(2) A *final examination mark* expressed either as a percentage or in terms of the nine-point grading system; the percentage weight assigned to this mark should also be entered at the top of the column.

(3) A *final grade* which must be expressed in terms of the nine-point grading system, and which will be based on the student's term mark, his final examination mark and the weight assigned to each; this grade will be recorded in the column labelled "Final Grade."

Instructors wishing to report additional marks representing a final practical or oral examination should use the appropriate columns on the Returns form for this purpose, and indicate the percentage weight assigned to each at the top of the column.

The details contained in the Class Record Book should enable the instructor (or his department on his behalf) to reconstruct the student's final average mark where the necessity arises, as it may if he applies to have his final examination reappraised, or if he writes a supplemental or deferred final examination.

Absence from term tests or final examinations

If a student is absent from a term test, the instructor should never assume that the absence was unexcused without first asking the student the reason for his absence. If the student claims that his absence was excused for medical or other reasons, he should be able to produce a copy of his absence slip for the instructor's scrutiny. Alternatively, the instructor may check to see whether a copy of the absence slip is on file in the Records Section of the Registrar's Office or in the office of the student's dean. If, in fact, the student has no acceptable excuse the instructor should enter the symbol *UA* (unexcused absence) opposite the student's name in the appropriate column in the Class Record Book, and in computing his Term Results Summary should assign him a mark of zero for that particular test. If, on the other hand, that student has an excused absence, the symbol *EA* should be entered in the Class Record Book and in computing the student's Final Grade, the percentage weight allotted to the test in question should be added to the precentage weight assigned to the final examination.

If a student is absent from a final examination no Final Grade should be entered on the Examination Return. Instead the instructor should enter the symbol *Ab* (absent) opposite the student's name in both the Final Exams column and the Final Grade column. If it later transpires that the student's absence was unexcused, the Faculty Revision Committee may consider the student to have a mark of zero in the final examination for the purpose of computing his grade point average and assign him a final grade of *AbF* (absent failed).

Grade point averages

All courses have been assigned an appropriate weighting factor which, along with the student's grades, enables the Registrar's Office or the dean's office to compute his grade point average.

STAPLE HERE

DEPT CD	CRSE CD	COURSE NAME	NUMBER SECT	DESCRIPTIVE TITLE	SESSION	INSTRUCTOR'S NAME (PLEASE PRINT)
375	342	ENGL	20005	CHAUCER TO 20 CENT	W/S 67-68	W.S.OLDFIELD

EXAMINATION RECORD — **ATTENDANCE RECORD** (/ - Present, o - Absent, ✱ - Late, Attendance Restored)

I.D. NUMBER	STUDENT'S NAME	FAC.	TERM RESULTS: Nov Test 10%	Dec Term Paper 15%	Mid-Session Test 20%	Mar Test 5%	TERM RESULTS SUMMARY 50%	FINAL EXAMS (TO COUNT 70% - 30% OF FINAL GRADE) WRIT 50%	PRAC %	ORAL %	FINAL GRADE	EXAMINERS RECOMMENDATION (S OR F)
679821	ALBERT RICHARD M	AR	50	40	UA	50	27	AB			AB	
678623	BAGLEY ALLAN R	AR	70	80	70	*EA	45%/73	55%/75			7	
678775	CAMPBELL JOYCE T	AR	60	70	60	60	63	60			5	

CLASS RECORD SHEET *is to be used throughout the year to record marks and, where desirable, attendance. Because of Bagley's excused absence* (EA) *for the March test, the weight of that test has been added to the final examination, and the amended weights recorded above his marks for term work and the final examination. Thus all the information necessary to later reconstruct any student's final grade* (*if, for example, he should appeal his grade*) *is presented on this record sheet.*

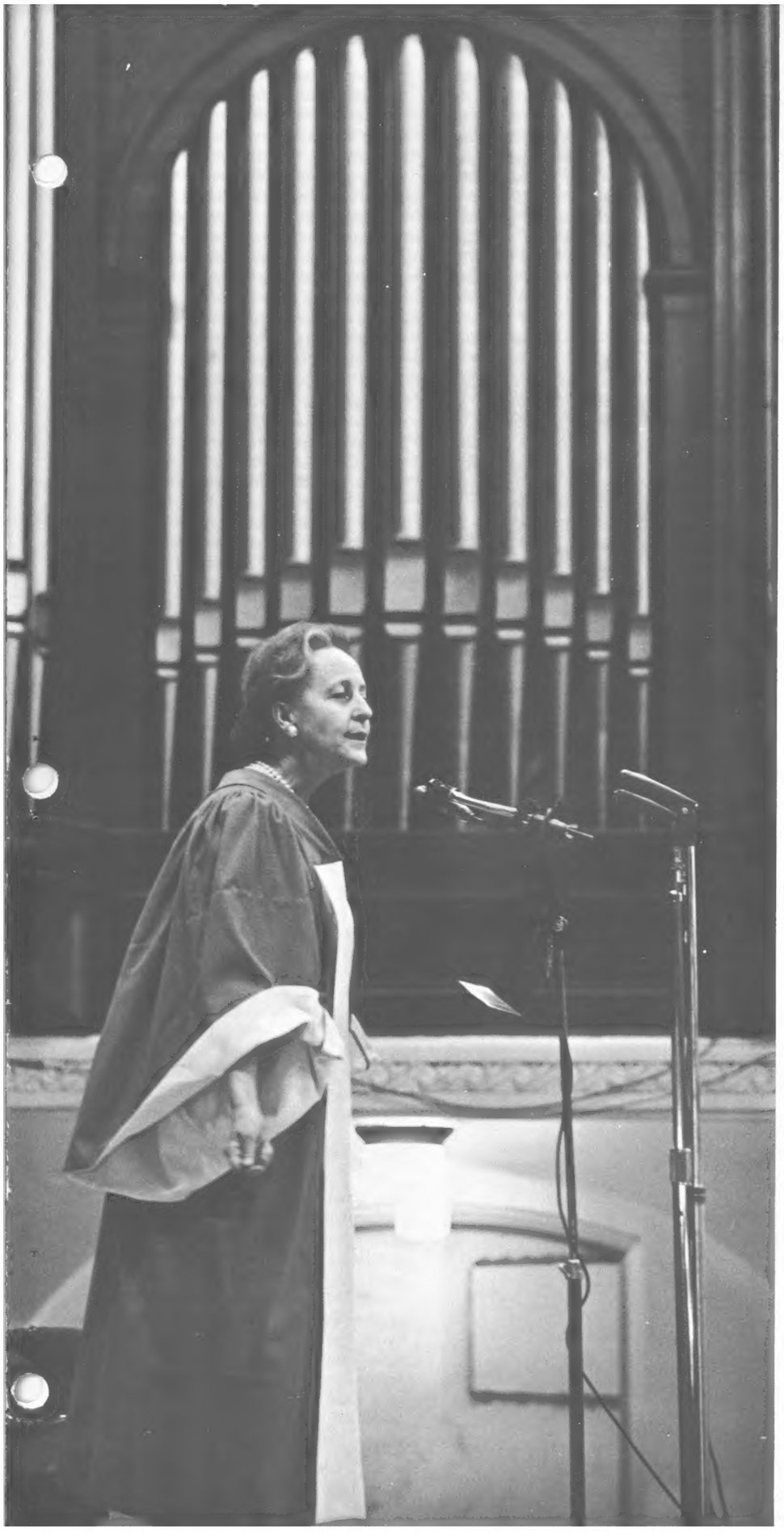
THE UNIVERSITY OF ALBERTA — **EXAMINATION RETURNS**

DEPT. CD	CRSE. CD	COURSE NAME	NUMBER	DESCRIPTIVE TITLE	SESSION	CENTRE
375	342	ENGL	200	CHAUCER TO 20 CENT	W/S 67-68	

EVENING CREDIT CENTRE (IF APPLICABLE) — INSTRUCTOR: W.S.OLDFIELD — DEPT HEAD: T.P.HEAD

STUDENT I.D. NUMBER	STUDENT'S NAME	FAC.	YR.	TERM RESULTS SUMMARY 50%	FINAL EXAMS (TO COUNT 70% - 30% OF FINAL GRADE) WRIT 50%	PRAC %	ORAL %	FINAL GRADE	EXAMINER'S RECOMM-ENDATIONS (S OR F)	FACULTY REVISIONS ONLY
679821	ALBERT RICHARD M	AR	1	27	AB			AB		
678623	BAGLEY ALLAN R	AR	1	45%/73	55%/75			7		
678775	CAMPBELL JOYCE T	AR	1	63	60			5		

EXAMINATION RETURNS *form is to be completed immediately after final examinations for the course are held. Information should be transferred from the Class Record Sheet. Unusual circumstances, such as the amended weighting for Bagley's mark, should be shown.*



University Public Forum
The University of Alberta

BARBARA WARD: The Village Planet

I am here in part because of the Centennial Celebrations of International Development here in Edmonton, and as this is by far the concern closest to my heart, I could not be more pleased to have the chance to talk to you about it. I think it's not only the intrinsic interest of the whole matter, but the feeling that here is where we can front destiny in its clearest form. If we are not in fact going to make international development the center of a rational policy which is going to last us out this century, at least and hopefully it will last out long enough for the human experiment to succeed.

The whole field of development has come into focus very sharply in the last fifteen years, partly because in the past we had very little inducement to think on this scale. One of the vast advantages of the space program (of which so many people tend to think, yes, it is fine to get to Mars but wouldn't it be better to do something on earth first—and that, although I somewhat sympathize with it, is not entirely my view), is that none of us would have been able to get quite the new prospective that is needed about our own planet if we had not had the picture of what it might look like to people who are outside this planet.

The concept to being outside this planet belongs to the last third of my life time, it is so new. Without it, I wonder whether we would be able to make some of the shifts of imagination that we have to make if we are going to have policies with which we can survive. This after all is where the human psyche and the human reason operate at the deepest level. To some extent

Barbara Ward—Lady Jackson—addressed the University Public Forum on November 4, 1967, in Convocation Hall. The Forum is a new lecture series organized by The University of Alberta to permit Edmontonians to hear speakers and scholars of international reputation. Barbara Ward's text is published by the University's Public Relations Office.

we only know what we can know through our imagination. To some extent we only know what we want to know and those figures of the astronauts going around our planet in 90 minutes form one of the new fundamental sources of reason in our society.

This evening a friend, very kindly, took me to have dinner on the top of the Chateau Lacombe, and slowly and slowly as we ate, very comfortably, we went around. It took us about an hour and I reflected just as we got up to leave that it was not much longer for an astronaut to go all around this planet. This I think is where we begin the fact that it is a very, very small place, what I have called in the title of this lecture "A Village World," because that which you can go around in 90 minutes is a village. That in which you can communicate instantly as we can now, is a village. That which depends at every step upon the interdependencies of work, of the exchange, of trade, of commerce—that too is a village.

What we lack—and this is something we have got to remember and not allow to become a truism before we know it is true—is that we have very little else that belongs to a village. We do not in fact have the village policeman, we do not have the Justice of the Peace, we do not in fact have the village welfare system, we do not in fact know that we are living in a village. All these fundamental changes are still to be made. We have been handed the brute fact, the raw material of a world society, but we haven't yet kneaded it into something which is truly human, truly civilized and which can in fact survive.

And that is where we are. In fact the pessimists say we are in a rather worse condition, because if you look at some of the main forces at work in our society today, you might take a bet that we are not going to survive. You look back over the human record, it is pretty nasty, brutish, and short. It has certainly been composed over the millenia with wars and the rumours of war. It has certainly been violent. It has certainly been disorganized. It has had periods of immense crisis and immense tragedy, and some of the causes of those immense disturbances are with us now.

Take first of all the fact that oldest of all of our instincts—to defend our own community against everybody else, whether it is the tribe, or the nation, or the empire or the state. We are still divided into a world of immensely hostile communities who still regard it as normal to take in emnity the person who happens to live on the other side of the frontier. That has not changed.

Or take another of the great causes of unrest in the world: infinite differences in wealth and poverty. In some sense these are becoming even more alarming than ever before, because they touch not only individual groups and individual families as they used to in the past, but there are whole sections of our society in which wealth is drawing away from the common human experience, in which the sixteen per cent, which is we who live around the North Atlantic, are not only infinitely wealthier than the rest of humanity, owing to our extraordinary rapid rates of growth we are getting richer all the time. That too is something new in history.

And the last thing is that I suppose that you could argue that contact, knowledge, confrontation—getting to know each other better—has not alas produced that universal acceptance of humanity which some people seem to imagine comes from knowing people better. Sometimes it doesn't. As was said of one New York Governor, you have to know him really well to dislike him. In other words you get this fact that a lot of people confronted with their neighbours can't stand them. Well it's easy to love your neighbour then, but if you are living hugga-mugga, pressed up against him with all your

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Barbara Ward—Lady Jackson—was admitted to the degree of Doctor of Laws, honoris causa, *at The University of Alberta's Fall Convocation, November 4, 1967.*

Journalist, author, and lecturer, she is known for her outspoken views on international affairs, economics, and religion.

She was born in York, England, the daughter of a solicitor, and grew up in a Suffolk seaside town where she received her early education. At 15 she was sent to Paris for two years of study at the Lycée Molière and at the Sorbonne, followed by a year in Germany at die Klause, Jugenheim. She was 18 when she entered Somerville College, Oxford, as an exhibitioner, and three years later took a "first" in "Modern Greats," the equivalent to a summa cum laude *Bachelor's degree in politics, philosophy, and economics.*

When she left Oxford she accepted a postgraduate Vernon Harcourt Scholarship which enabled her for the next three years to spend most of her summers abroad, studying economic conditions in several countries, including Italy and Austria, while giving university extension lectures during the winters to workers' groups. In 1938 her first book, The International Share-Out *a brief study of colonial questions, appeared and caught the attention of the editor of* The Economist *who invited her to contribute articles on foreign affairs. In 1939 she became a regular member of the staff and in 1940 was appointed foreign editor. Barbara Ward has been a prolific writer. Her many books include* The West At Bay, Policy for the West, Faith and Freedom, Interplay of East and West, The Rich Nations and the Poor Nations, Nationalism and Ideology, Five Ideas That Change the World, *and* India and the West.

She has been a Governor of the British Broadcasting Corporation and of London's Sadler's Wells and Old Vic theatres. She is a speaker of international repute, particularly remembered for her broadcasts on the BBC "Brain Trust," the British counterpart of "Information Please."

She received the Pax Christi Award of 1967 and was appointed to the Pontifical Commission for Justice and Peace. Miss Ward has been the recipient of more than 16 honorary degrees.

In 1950 she married Commander Robert Jackson, also an economist, and since he was knighted in 1956 she has been Lady Jackson.

Her visit to Edmonton was arranged with the assistance of the Centennial International Development Program; much of the Program's philosophy is contained in her remarks on these pages.



racial and cultural differences slap up in front of you, it does not follow that you like him better the moment that there are some signs that you like him worse.

These are confrontations in our society of the danger of war, of the conflict of wealth and poverty, of the differences in culture and race which we know perfectly well exist and are on all sides dangers of further conflict. They are to some extent made worse by the fact that we are going through what is on any record of history an exceptionally difficult time, because one set of institutions and of methods of organizing our planet are collapsing and we do not yet see what is going to take its place.

The brief, sudden, extraordinary and overwhelming takeover of the world by western society through the colonial system has come to an end. It has collapsed in fifteen years flat and we do not know yet what patterns of order or disorder will take its place. But we do know that in periods of history when there are rapid shifts and changes of this kind in the political crust of the earth's surface, we do know that all those particular divisions of nationalism, of poverty, of ideology, of which I have spoken, tend to become much fiercer and much more acute, simply because there is an atmosphere of uncertainty, an atmosphere of struggle, of competition, of old forces giving way and of new forces coming in. Such times, whether the collapse of the Roman Empire or the current collapse of the Chinese Empire or the breakdown of the Holy Roman Empire, are periods of immense danger. And this is where we are.

And if that were not enough, we have invented the weapon to end all weapons. We have literally invented something that can blow us up. In the past, people have talked about war being the end of civilization but now we have reached the situation where war might be the end of everything, civilization or even life, and that is new too. So you might argue that it is immensely bleak that man has stolen the Permethian fire at the moment when he is most likely to use it to burn the habitation of mankind, and that man is not to be trusted with the instrumentalities his own genius creates. And that is what you could argue that we confront today. It is a Faustian vision of man who by his immense and driving curiosity, finally creates the instrument with which he kills himself, damns himself, destroys himself. This is a perfectly reasonable and rational interpretation of where we are now.

The growth of civil order

But I do not entirely share this, and I do not think it is simply the faith that Churchill very robustly expressed when he said that "he did not think God had despaired of his children." I think also that you can argue that rationally we show signs of doing a little bit better both in our history and also in what we are up to now.

In history, the record of man is not only of wars and destruction and wars ever renewed. It is true war has occupied a very dynamic and a very lasting part in history. But if you look back, mankind has also managed rather better. He has also contrived inside civil society to devise for himself those institutions by which he may live in peace. It is simply the plain experience of humanity that civilized communities do have the rule of law, they do stop settling their disputes by who can hit hardest and who can hit longest. They do in fact have some concept of the general welfare. They do accept that those who are fortunate, healthy and strong will contribute something to those who are poor and sick and weak. And lastly they do arrive inside the community at some acceptance of citizenship, of some readiness to live together, of some respect for people even if their outlook is different.

Those are the three pillars of civil order, which you might call the rules of law, the general welfare, and the last thing is possibly consensus or common citizenship or that ability to keep unity within that plurality which is a mark of the free society. It is not as though we have never practised it. We have—we have practised it in small units like the Greek city states or the Renaissance Duchies of Italy, we have practised it in constitutional kingdoms like Britain, we have practised it over whole continents, and indeed over a whole civilization—in China for two millennia there were some elements of this civil law. So let us not say that humanity is incapable of achieving civil order. That is untrue. It is. This is one of the records we must set against the continuous record of warfare.

Erasing the material rationale of violence

And another factor which I think we are allowed to consider in the broadest term is that hitherto the rationale of violence, the rationale of hostility between communities, has been rooted in a specific material fact, which is that there has not been enough to go around. If you begin with a tribe confronting at the other side of the forest another tribe, the moment you reach the end of your own capacity of hunting this particular hunting ground or fishing this particular river, and if your population has reached the limits of these resources, you really have only one alternative. You either starve at home or you bash your neighbour abroad. Naturally humanity with its incomparable sense of priorities, has always bashed his neighbour. This has gone on right down to 1939 when Hitler fought his latest war on the basis of *lebensraum*—living space. But there was an element, after all, of rationality in that, in that with limited resources and rising population, there did come a moment when you either went abroad to conquer or stayed at home and declined. Now this is the first time in human history where this is no longer true.

In our more discouraged moments we sometimes accept the Buddhist description of the melancholy wheel of this unchanging waste of society that goes up as population goes up, goes down as population goes beyond resources, crashes into banditry and starvation, then comes round again.

But this picture of history as a melancholy repetition of old errors and new mistakes forgets that with the coming of science and technology, we have moved, potentially, into a new phase in which wealth no longer lies primarily in the soil, in land which you can take and conquer, in resources which you can seize from your neighbour, because now the great source of wealth is in the human mind: it is in research; it is in the application of trained intelligence to the manipulation of resources which multiplies those resources, which ensures that these resources can be re-used again and again. Eighty per cent of the world's scrap is now re-used. In other words the whole limits of physical creation have been burst wide open by this tremendous application of brain power to resources.

What is more, brain power operates in the open world. Ideas can be shared and ideas are enhanced when they are shared. Ideas exposed to more than one mind become better ideas. And so we are not limited in the way we were with these old physical limits. In fact I would think that the last bit of physical conquest in this sense was pinching German scientists like Werner Von Braun to make American rockets, just at the time when the Russians were pinching an equal number to go and make Russian rockets. What was the outcome? Everybody made rockets, so nobody gained from the conquest. Therefore the idea of conquering brains as you used to conquer land is out. Brains are shared, the output of brains is shared and no patent system in the world is going to be able to keep this enormous release of resources and energy restricted to one group. It is an open world in this whole field of resources, or it can be if we make it so.

So I would say that even from the record of history, there are two reasons for hope: one is our achievement of civil order; and the other is our break from the fatalities of scarce resources. This should make us hope that we can do rather better than in the past, and that we are not therefore absolutely condemned to the certainty of world-wide catastrophe. There are other, more immediate, reasons to be found in the way in which our society has behaved in the last twenty years to suggest that conceivably, even at the practical level of day to day behaviour of states, we are managing a little better.

Is peaceful stalemate possible?

There are rather more possibilities for the future than might appear just on the record of where we are. And I would like to take examples from the three fields of the rule of law, the general welfare, and this question of the acceptance of diversity within unity. Now in each of these three fields, tentatively, uncertainly, but nonetheless clearly, there are examples of the human race behaving a little more sensibly than it did at the beginning of this century.

You may say this is odd, when you think of a war going on in Vietnam and in the Middle East, civil war in Nigeria, the possibility of wars of national liberation in heaven knows how many places. How on earth can you say that on the question of the rule of law we are doing rather better? As always we must remember there is the United Nations which is at the moment no more, possibly, than the tribute which vice pays to virtue. In other words, it is there because the states uneasily know that sovereignty is not enough, even though they have not quite gone so far as to give that sovereignty up in any measure. But nonetheless it is there—an instrument for the first time has worked the second time it has been created.

The mere fact of the atomic risk is producing a new moderation and a new sense that ultimately things can no longer be changed by successful violence. That I think is the meaning of the twenty-year stalemate upon which we are operating now. I think the point at which it began was in Berlin, because in the Berlin airlift which countered Stalin's Berlin blockade, you have the working of a new approach to international politics. I could call it the approach of a common funk. But what I think it really meant was that people suddenly realized as they looked over that ghastly abyss on the margins of a nuclear Armageddon that you could not go on in the old way. I think Berlin is a very interesting example of this. You had at the time what we would now call "hawks" saying, "Stalin has thrown down the gauntlet. Send in a western division! Blast your way into Berlin." Then you had what I now suppose would be called the "doves" say, "Tricky. No, no. Berlin is much too exposed. We had better withdraw."

What was the solution? The solution in fact was a middle of the road solution, the airlift which, while not doing overt challenge, also suggested that the western powers were going to stay firm. After it had gone on for eighteen months, with a couple of whispered colloquies in the corridors of the U.N., a negotiated stalemate was worked out.

And the point is that everybody got back to exactly where they were before. There was no change whatsoever, and there isn't to this day. If you look at every one of the major crises that have emerged since that airlift, they have always ended where they started. Like Cuba, for instance, where you end up with Russian missiles out but Castro is still there and that was exactly as it was before. You fight a war for two years in Korea, you end up with everybody on exactly the same line as they were before. And I think that the rationale of the Vietnam war, provided it can be de-escalated, is exactly the same, and that is to end up on the seventeenth parallel with two separate states, which is exactly where you were before. And again similarly in the Middle East if you can get a situation in which the Arabs will accept that they do not change the status quo by force, which means giving up continual belligerency, then an Israel withdrawal to the frontiers they had before and an Arab's acceptance of the fact of Israel will be merely a reinforcement of where it all started.

Now the reason for the stalemate is quite simply that no one can afford to change anything finally by violence in a world which includes the nuclear weapon. Now you may say the stalemate does not amount to a peace but consider the alternatives. It is very much better than escalating war, and conceivably it can be the basis upon which something more articulated and something nearer to an international rule of law can in fact be based.

Let us for one moment push some of these situations further forward. It is perfectly conceivable that if you can get a stalemate established between the two Vietnams, you could combine it long term with an internationalization and a neutralization of this whole area which inevitably is in dispute between great powers, simply because this is the nature of great powers influence. You could articulate this area under some kind of international policing and international control (at which we nibble, you know, with our control commission of which Canada is a member, at which we nibble with the idea of the international development of the Mekong River, at which we nibble again with suggestions that if the status quo could be preserved and neutralized then there would be great funds for development). We are feeling our way around this situation. Certainly the stalemate is a position from which you can begin, whereas an escalating war is one from which you cannot begin.

Or take again the Middle East. If you could get, as United Nations discussions are now pointing towards, an acceptance of the existence of Israel and at the same time, an acceptance by Israel that these are the frontiers she must abide by, a neutralization of this area where already there is an element of U.N. control is not inconceivable. If you could get this acceptance formalized into a large neutralization of this area, so that neither for the great powers—nor indeed for any of the European powers—was it an area in which people fished in troubled waters, but on the contrary recognized it as an international area under international supervision, once again you would have edged human society a little further towards a situation in which disputes are not settled by violence.

If you think that taking out these areas of maximum disturbance and trying to put in some structure of international policing, is a very moderate way of beginning the rule of law, I would remind you that this is how the rule of law actually began. One of the first societies in the semi-modern world to articulate this kind of structure which was Britain under the Plantagenets. How did they begin? They did not begin with an absolutely full scale legal system, telling the barons to behave. They knew at that time you could not tell the barons to behave, anymore than at this moment we could tell our two biggest barons America and Russia to behave. But what they did establish under King Henry II was the concept of the "King's peace" which applied to certain trading routes, to certain areas of assignment.

Maybe we could establish the King's peace in those areas of maximum disturbance and hope that the areas of articulated peace could spread little by little by way of disarmament, by way of limited agreements gradually spreading to wider ones, the kind of agreement which has already been reached on Antarctica, that no one will use it for warlike purposes. Another area where we might get agreement is the sea—that it shall remain international and, as we begin to farm fish, we will not push our territorial limits out two hundred miles and begin creating territorial sovereignties on this so-far free and open element. International treaties of this kind are already before the United Nations. This is another field in which we could systematize a legal structure for mankind. Another whole field is outer space. There is already an Outer Space Convention and Treaty by which we do not use it to shoot each other up. Maybe having decided not to shoot each other up in outer space, we might apply this very same idea to inner space.

In other words, do not let us despair of the possibility of using nuclei of order to extend to wider areas until finally we even bring into the net the biggest of all the bull elephants, which are those vast societies Russia, America, in the future possibly China and possibly India, which have all the illusions of being universes in themselves on simple scale. It is not a totally despairing situation. Over the last twenty years there is some evidence of tremendous restraint springing from fear of the atom bomb and a certain underlying pressure towards systematizing the areas of maximum pressure and bringing them under some kind of international control.

I don't want to be Pollyanna. I can't say that this is going to go rapidly. In fact I might be completely wrong—we may indeed be going to blow ourselves up. But I do nonetheless discern certain changes in the way great powers look at their relationships which seem to me at least reasonable to throw in on the side of a moderate optimism.

Towards the general welfare

The progress towards the general welfare in some ways seems most straight forward. In the resources available for work in the field of world welfare, we confront the beginnings of the great breakthrough of our scientific and technological revolution which means that we are no longer the prisoners of scarcity. This is so astonishing, this is so new, this is so contrary to the history of the human race that by and large we are still uncertain about the facts.

I wonder how many of us fully realize that in the Atlantic world our resources are increasing by about sixty thousand million dollars worth of goods and services every year. This is the advance in growth rate of the Atlantic area under new conditions of economic policy. And that that is the equivalent of the entire national income of Latin America does not seem to me irrelevant. It means that the gulf between rich and poor is such that in any one year, the Atlantic community with a national income of over a trillion dollars a year adds the entire national income of Latin America, twice the national income of India, twice the national income of Africa. We add each year what other people have to live on, total. And this is the level of the gap.

It is not only the level of the gap; it is also the level of the resources available for action. We have over the last twenty years shown some small awareness that we have this greater elbow room for action. We have invented economic assistance, we have invented new international institutions, the World Bank, the International Monetary Fund, the International Development Association, all the organizations connected with the United Nations. They exist. They represent mankind's realization that these instrumentalities are necessary. We have started to put a certain amount of resources at their disposal. Particularly at the beginning of the sixties, the flow of genuine international assistance rose from about three thousand millions a year to six thousand million. Compared with what we spend on arms—a hundred and fifty thousand millions—it is a fairly small sum. But nonetheless, compared with the past it is a breakthrough to a new concept.

The difficulty of course, is that this international aid is very unsettled, it does not represent the permanent decision of states, and it is still on the on-again-off-again-Flanagan basis—which is, if I feel I like you this year I'll do it, but if I feel I don't like you next year, I won't. This is not really the basis for a settled relationship between states and between people.

We are coming to the idea that those whose incomes increase as ours do might conceivably have an obligation to those who have not yet crossed the threshold to modernization, who have yet to get into this new situation in which resources grow and grow, because the technological inputs have been made, because saving has become easier, because saving is so widely accumulated from the past that you are saving on a continuously rising income. Those kinds of break-through have not yet been made by two-thirds of humanity. They have been made by one-third and this is the drama of the general welfare, this is the drama of the next thirty years—how in fact are these peoples to be drawn over this threshold, how are they to get the stimulus, the sustained support, which makes it possible.

As I say, we have started, just as we have got a stalemate, but we have not systematized it into any kind of working system. We do not accept that this is the normal housekeeping of mankind. We think it as the duchesses used to think about putting bundles of blankets and coal into the houses of the poor: you gave to the good poor, but you didn't give to the bad poor.

The great change that came over our internal economy at the end of the nineteenth century was that we realized that everybody, whether or not they touched their forelock, was fundamentally a member of a common society, and had the right to an equal chance and to an equal opportunity, the right to education, the right to health, the right to be fed. The great debates in England at the beginning of the twentieth century turned again and again on the emerging sense that people had the economic right to share in the full benefits of their society. It was not just a question of the charity of the rich, but of the justice of the community that they should do so. Those debates in which Winston Churchill played so notable a part tried to get to the idea, as he called it, of a national minimum; that is, that everyone had the right to share up to this point in the opportunities of his society. That is a debate which has not yet been transferred to the whole of our world society, and we in the Atlantic world, we the rich—we the Carnegies, we the Rockefellers, we the Jay Goulds, we the dukes, and we the duchesses—we who still have got control of wealth on that scale, we still do not see it as a permanent obligation of a world citizenship that this wealth should go out creatively to create the opportunity for this mass of people who still are beyond the tracks, who are outside the certainty of steady income, who are not yet exposed to full education, and who as a result are still not yet able to enter into the patrimony of all mankind because the great gateway to it, the trained intelligence, is still closed to them.

That I think is where we are with tentative experiments, which still look all too much like the charity of the well-meaning Victorian philanthropist and not like the justice of the modern democratic community. That is where we are now. Just as the decision is to go beyond stalemate to the rule of law, the decision economically is to go beyond the casual, the politically motivated, the somewhat uncertain and chancy gifts of economic aid and to move on to the fully supported, fully integrated and fully maintained concept of economic co-operation and an economic strategy which will modernize the two-thirds of humanity that still lie beyond modernization. That I think, is the kind of decision where we are now.

The growth of human unity

We have come to the third question—this acceptance that humanity, being what it is, will always be different, it will always be divided into any number of colors, will think differently, will always have a very, very wide variety of cultures and faith. How can there be sufficient human unity to hold together?

Outside that quarter of humanity that is more or less ruled from Peking, the ideological theory is possibly a little bit less important. Not, certainly, where misery, where absolute inability to change economic circumstances remains. But if you take what was up to ten years ago the great ideological conflict between the capitalist West and the communist East, one is hard put to say exactly where that conflict now lies, because we in the west accept great measures of planning, long distance prediction, we accept the need for the widest possible opportunity, education for everyone. And on the Russian side, you have the acceptance of the profit motive, which is possibly the best way of getting people into the supermarket; and once they are in, what they are going to want is going to look remarkably bourgeois. (Already, they are within reach of that summit of bourgeois experience, which is to sit for hours in a traffic block taking in someone else's petrol fumes. Now if that's not bourgeois, I don't know what is.) Any idea that the Russians are not going to get their consumer cars because they ought collectively to sit in a bus is absolutely out. Now that they are aiming at a million cars a year; believe you me, it will be seven million, it will be eight million within a very short time. (And then they will be perfectly at liberty to have that great freedom of choice which comes from the fact that you are on four wheels and in a block, so I think that they are well on their way towards these achievements of the final bourgeois freedom!) So I think

that what you are seeing in Russia is the fact that communism is one way of getting through the first stages of the industrial revolution, it is one way of breaking some of the blocks which happen when a society remains feudal too long, it is one of the ways in which all the power of the state is organized for this breakthrough. And once you have got through on the other side, you discover that the problems of consumer choice, the problems of the orneriness and other mindedness of human beings make you then come back to a new order of society. When you get back to the other side, you will find that the differences between the advanced technological societies, whether they began capitalist or whether they began communist are much less than the ideological fury of the time of Stalin suggests. So I would not say that, long term, these ideological differences are going to be the totally decisive ones. What I think is much more frightening is that we continue our tribal differences, our national differences, our racial differences.

We have yet to find how we can get away from this tremendously rooted feeling which goes back a hundred millenia, that the other chap being different has in fact no more rights than not to be a nuisance to us. The feeling that there is not this common humanity, there is not this common commitment to a human species, to a human family, is something that we do not yet see the answer to, and on which we have to work, which we have to accept as one of the greatest challenges to survival in the world community. And we have to remember that it's because it's rooted in the millenia, rooted in our emotions, rooted in all our instincts, that we have to use here more than a usual dose of reason, of commitment, of humanity, of religion, to see that this picture of a humanity which with all its differences has got to survive—that is where the greatest work has to be done.

Having put out these possibilities, can one have much optimism about them being carried through? I think men are free to invent their futures. I think that in spite of all the pressures of the past something new is happening. Part of it is this immense liberation of resources, part of it is this immense speed of communication, but I think there is something deeper.

Over the last four or five hundred years, the idea of mankind divided by hierachy, and by unequal value has given way in revolution after revolution to another extremely metaphysical view of man; that he is the unit of value and that what you claim for yourself as a human being is rooted in what you are prepared to concede to others. If there is no value in rank, if there is no value in hierarchy, if there is no value ultimately in anything but the man himself, then you can not deny it to others without denying it to yourself.

This I think is a change. This immensely strong, rooted feeling of humanity emerging underneath all these national differences is something which conceivably we can allow ourselves to take courage from, but certainly something which we ourselves in our own societies have got to learn to express. Here we come of course to this new dimension of what we can do. Can we invent this future? Can we transcend the differences of millenia of history, and can this great concept of a community of man become anything more than the dream that haunts the philosophers, the dream that has hunted the poets, the dream that has been embedded in our society in its biblical roots?

I think all one can say is this is where we work, this is where we are, as communities, as citizens, as members of our own societies, this is where we have to take our stand. We cannot say the future is certain. We are free precisely because the future is not certain. But this at the same time is the great dimension of our dignity because this is where our choice and our capacity for choice begins to act.

The special role of Canada

In this field, a community like Canada has got an absolutely tremendous role to play. You are unique in being a middle level power with immense wealth at a critical point of junction between two cultures, the French and the English, at a critical point between the continents, with your links with Europe and your links with the United States. You are learning in your ownselves to absorb different men and different cultures and different outlooks into a single community. Your are doing so with difficulty, and with pain, and with effort. You know it is not easy but in this extent you are also a mirror of how difficult it would be in the world at large. You have a government with a very proud record of action in the international field, pressing for all these extensions of international authority that are so desperately needed if the stalemate is to grow into something richer, and something more articulated in the way of peace. And alone possibly with the Dutch among the wealthy governments, you are pushing towards an increase in this whole field of economic assistance, not so much on the basis of being charitable and patronizing, but something deeper, some realization that this is an obligation which a wealthy society owes to its membership in a single world order. One has the feeling that the things that are coming out of Canada in this field are much less self-interested, much less biased towards national self-assertation, much more directed towards this new picture of how the nations behave in the modern world than any other society. And so one comes here with a feeling that possibly, possibly, one is living in a community of pioneers. No one should be afraid of being a pioneer, because you never know when it will be your specific acts of pioneering which will turn the world onto a new trend, which will take this potential bias towards a new order in society and turn it from more than a tendency into a fact.

All through history there have been nations, there have been people who at critical moments have turned the world's imagination or turned the imagination of their community away from the old and unworkable and on towards the new. If you think of that tremendous people, the Jews, who brought this whole new concept of the prophetic vision of humanity making itself in co-operation with the Almighty under the great signs of social justice—that was the achievement of a small people. Or take another incredible people, the Greeks, who brought rationality, the rule of law, the concept of the free man governing himself and imprinted it upon human imagination, so that it could never be forgotten.

There is absolutely no reason why nations today should not be as ambitious for themselves. There is no reason at all why a nation placed in Canada's position should not have the ambition to be a leader in the imaginative reappraisal of where humanity stands. Ideas are open, the imagination is open, dreams can be communicated, visions can be shared, and a nation I think that takes upon itself this task can become normative in a quite new way. And I never come back to Canada without feeling that here is a nation which if it wished it could have a special vocation among the nations, and citizens, which if they really took up this great theme, could turn their nation into this prophetic role.

This is your Centennial Year. A new one hundred years is opening up, years of great turmoil and difficulty, but years which in some ways are more promising than any that have faced the human race, because this is the first time when with all our difficulties there are the resources, there is the tool, there are the instruments for a better world if the vision can be there.

So one would wish for Canada this visionary role, you can afford it: the resources are there, the people are there, the world is, up to a point, ready to listen. So I would say to the people of Edmonton, the people of Alberta, the people of Canada, see to it that we join the human race. Be there in the vanguard, push us on, shove us on, give us the vision and let us hope that there will be enough of this generosity and enough of this readiness to respond that your vision can be achieved. I think it can, I am as you see, not wholly a pessimist, on these matters, but nothing great is done unless great people will do the dreaming. Nothing can be turned into reality unless there are centers of power, economic power, political power and influence to do it. You have the chance, go to it.

Included as a supplement to FOLIO, January 18, 1968
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